



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CONSTRUCTIVE STUDIES IN THE LITERATURE OF WORSHIP IN THE OLD TESTAMENT.

By WILLIAM R. HARPER,
The University of Chicago.

IV. THE HISTORICAL WRITINGS OF THE PRIESTLY SCHOOL.

I. THE PRIESTLY NARRATIVE IN THE HEXATEUCH.

§ 199. **The New Tendency Encouraged in the Exile.**—

Consider (1) the effect of the exile upon the ambition of Israel to be a *nation* among other nations of the earth ; (2) the actual condition, in the exile, of all political institutions and political machinery; (3) the certainty that under these conditions the minds of the leaders and the energies of the people would be turned in some other direction; (4) the naturalness and, indeed, the inevitableness of a turning in the direction of a more definitely religious, as distinguished from a political, régime; (5) the foundation for this movement already prepared in the two great doctrines of *individualism*, as preached by the priest Jeremiah, and *solidarity*, as preached by the priest Ezekiel—doctrines preached in view of and in connection with the fall of the nation.

Isa. 57: 17-20.

2 Chron. 35: 17-21

Isa. 41: 17-20.

Ezek., chaps.
40-48.

Isa. 44: 24-28.

Jer. 31: 29 f.

Ezek., chaps. 18,
33.

See J. R. SLATER, "Individualism and Solidarity as Developed by Jeremiah and Ezekiel," BIBLICAL WORLD, Vol. XIV (1899), pp. 172-83; MONTEFIORE, *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Hebrews*, pp. 216-19, 251-3; DUFF, *Old Testament Theology*, Vol. II, pp. 488 f.

§ 200. **The Basis of This Tendency toward Priestly**

Influence.—Observe now three things: (1) that the priestly influence had long been in existence, and that only a century or so before the fall of Jerusalem it had been greatly strengthened by the union of effort in which prophet and priest joined, and of which the promulgation of Deuteronomy was the result (*cf.* §§ 25-8, 170); (2) that the prophetic work in these last days had in large measure fallen to priests, *e. g.*, Jeremiah and Ezekiel;

2 Kings 22: 3-
23: 25.

Jer. 1: 1; Ezek.
1: 3.

(3) that, inasmuch as the will of God has now been presented so clearly in the prophetic word (for prophecy has practically completed its work, having reached its highest development in Jeremiah) and in the written law (the law as found in Deuteronomy having been canonized in 621 B. C.), the task that remains is not so much the revelation of new truth as the interpretation, organization, and application of the great body of truth already known. Such ministration is the work of the priest.

2 Kings 22:3;
23:3.

Deut. 10:8.

§ 201. **The Origin of the Idea of the Church or Community.**—Consider now to what extent the idea and practice of the *community* or *church* (1) are the further development of the priestly conception and ritual which existed before the exile and was formulated during the exile by Ezekiel in his visions; and (2) are the direct outcome of the prophetic teaching of individualism and solidarity (see above); and still further (3) the necessary result of the historical forces which combined to destroy the nation and put an end to prophetic work and leadership.

Exod. 20:23—
23:33; Deut.,
chaps. 16–26.

Ezek., chaps.
40–48.

§ 202. **The Purpose of the Church.**—(1) Study, as widely as possible (*e. g.*, in Ezekiel's code, the Levitical code, and the priestly prophets), the purpose of the church as it now began to take the place of the nation, as that purpose exhibited itself (*a*) in the emphasis placed on worship, (*b*) in the multiplication of ordinances seeking to preserve, organize, and develop the ritual of the temple; and (2) note how greatly such interest (already existing in the exile) would be strengthened when the return had taken place, the temple had been rebuilt, and worship had actually been established in the new environment.

Mal. 1:6–14;
Zech. 14:16 ff.
Leviticus.

Hag. 1:7–14;
2:1–9; Zech.
6:9–14.

§ 203. **The Desire to Prepare Histories of Worship.**—Consider how, under these circumstances, there would come into existence the desire (1) to trace the beginnings of these ordinances to the earliest times, and to show the place assigned them under the great leaders of the past; (2) to write a narrative which would present their history through the long centuries from David's time down to the last days—a story parallel with that other

Cf. P (below).

Cf. Chronicles.

narrative (prepared by the prophets who had now passed away) which, in representing prophetic truth, had almost entirely ignored the priest-side of the national history; and (3) to show just how these institutions were finally reinstated or re-established after the return by the great leaders Ezra and Nehemiah. This desire found its realization in what we may call the histories of the priestly school.

Cf. Ezra and Nehemiah.

§ 204. **The Histories of the Prophetic School.**—Recall

(1) the history of J, the work of a Judean prophet, probably the oldest of the prophetic histories, which gathers up the stories and traditions of the earliest times down to the settlement of Israel in Canaan and uses all this material for the purpose of illustrating and enforcing the truths of prophecy;¹ (2) the history of E, which covers practically the same ground as J, but is written from the point of view of northern Israel, and is somewhat less naïve in its conception of God and in respect to other theological ideas;² (3) the histories found in Judges, Samuel, and Kings, which trace the progress of the nation from the conquest to the exile; and note the principal characteristics, common to them all, viz.: (a) that they are in large part compilations of older material; (b) the emphasis laid by them upon the

Gen. 2:4b-4:26; etc.

Gen. 15:1, 5, 16; chap. 20; etc.

2 Sam. 1:18; 1 Kings 11:41; 14:29; 2 Kings 15:26; etc. 2 Kings, chap. 24.

¹ The J-material in Gen., chaps. 1-40, is: 2:4b-4:26; 5:29; 6:1-8; 7:1-5, 7-10, 12, 17b, 22f.; 8:2b, 3a, 6-12, 13b, 20-22; 9:18-27; 10:1b, 8-19, 21, 24-30; 11:1-9, 28-30; 12:1-4a, 6-20; 13:1-5, 6b-11a, 13-18; 15:3f., 6-11, 17f.; 16:1b, 2, 4-14; 18:1-19:28, 30-38; 21:1a, 2a, 7, 28-30, 33; 22:20-24; 24:1-25:6, 18, 21-26a, 28; 26:1-3a, 6-14, 16f., 19-33; 27:1a, 2, 3, 4b, 5b, 6, 7a, 15, 18b-20, 24-29a, 29c, 30a, 30c, 31b-34, 41b-42, 43b, 45a; 28:10, 13-16, 19; 29:2-14, 31-35; 30:3b-16, 22c, 23a, 24f., 27, 29-31a, 34-38a, 39-40a, 40c-43; 31:1, 17, 18a, 25, 27, 31, 43f., 46, 48-50; 32:3-7a, 13b-22a, 23b-29, 31f.; 33:1-18a; 34:2b, 3a, 3c, 5, 7, 11, 19, 26, 29b-31; 35:14, 16-22a; 36:31-39; 37:2b, 2d-4, 12, 13a, 14b, 18b, 21, 25b-27, 28b, 32a, 35; 38:1-39:6b, 7b-23. The remainder of the document may be found in J. E. CARPENTER and G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. II; or in ADDIS, *Documents of the Hexateuch*, Vol. I; or in DRIVER, *Introduction to the Literature of the Old Testament*.

² The E-material in Gen., chaps. 1-40, is: 15:1, 2, 5, 16; 20:1-18; 21:6, 8-27, 31f., 34; 22:1-13, 19; 25:25b, 27, 29-34; 27:1b, 4a, 7b-14, 16-18a, 21-23, 30b, 31a, 35-41a, 44, 45b; 28:11f., 17f., 20, 21a, 22; 29:1, 15-23, 25-28a, 30; 30:1-3a, 17-20, 26, 31b-33, 38b, 40b; 31:2-16, 19-24, 26, 28-30, 32-42, 47, 51-32:2, 23a, 30; 33:18c-20; 35:1-5, 6b-8; 37:5-11, 13b, 14a, 17b, 19f., 22-25a, 28a, 28c-31, 32b, 33a, 34, 36; 39:6c, 7a; 40:1-23. For the remainder of the document see literature cited in previous footnote.

thought of sin as the cause of all of Israel's troubles :
 (c) the purpose of their work as evidently didactic, rather than historical in the modern sense of the word :
 (d) the selection and arrangement of material, which is such as to enforce the great lessons of prophecy.

See above.

§ 205. **The Priestly Histories.**—Under this head may be classified (1) the priestly narrative in the Hexateuch ; (2) the books of Chronicles, which furnish a parallel history, as understood by the priest, for the entire period covered by the prophetic history found in Judges, Samuel, and Kings ; and (3) the books of Ezra and Nehemiah, which describe the restoration from exile and the re-establishment of the temple and its elaborate system of worship. These all possess the same general characteristics of style, are controlled by the same theological ideas, are interested in the same general subject, and are written from the same priestly point of view.

§ 206. **The Historical Character of the Priestly Histories.**—Keep in mind (1) the purpose of these so-called histories, viz., to represent the *priest-side*, that is, the element of worship ; (2) the consequent necessity of making *selections* from the large body of material in existence ; (3) the fragmentary and disconnected character of the material which comes by selection ; (4) the only method that, under these circumstances, can be employed—that of compilation ; (5) the danger of confusion and disorder ; (6) the certainty that material having its origin centuries after the event described will not be intended to serve as a chronicle of the event, but rather to meet some definite and practical end in view ; (7) the difference between *actual history* and *idealized story* ; (8) the meaning of the word “pragmatic” as applied to history.

See, *e. g.*, my article in *Sunday School Times*, July, 1889 ; GEO. F. MOORE, art. “Historical Literature,” *Encyclopedia Biblica*, Vol. II ; W. E. BARNES, “The Religious Standpoint of the Chronicler,” *American Journal of Semitic Languages and Literatures*, Vol. XIII (1896-97), pp. 14-20 ; T. G. SOARES, “The Import of the Chronicles as a Piece of Religio-Historical Literature,” *American Journal of Theology*, Vol. III (1899), pp. 251-74 ; C. C. TORREY, *The Composi-*

tion and Historical Value of Ezra-Nehemia ("Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft," II, 1896); L. DIESTEL, "Die hebräische Geschichtsschreibung," *Jahrbücher für deutsche Theologie*, Vol. XVIII (1873), pp. 365 ff.; FRANZ DELITZSCH, "Die Formenreichtum der israelitischen Geschichtsliteratur," *Zeitschrift für lutherische Theologie und Kirche*, Vol. XXXVI (1870), pp. 31 ff.; J. E. MCFADYEN, *The Messages of the Prophetic and Priestly Historians* (1901), pp. 241 ff., 271 ff.

§ 207. **The Scope of the Priestly Narrative.**—This document is found alongside of the prophetic histories J and E in the Hexateuch.³ Like them it goes back to the time of creation and sketches the course of events up to the settlement of Israel in Canaan. This leads it in many cases to duplicate the narratives of the prophetic historians; but, although the same events are often narrated in both accounts, the point of view is widely different, since the purposes of the two schools of writers are of a different character. The priestly narrative is primarily concerned with questions like (a) the divine choice of Israel as the peculiar people of God; (b) the divine origin of her system of worship; (c) the growth of the accompanying institutions and customs.

Gen. 1: 1—2: 4a;
Josh., chaps. 14,
15, 17, etc.

Gen. 34: 1, 2a, 3b,
4, 6, 8-10, 12-18,
20-25, 27-29a;
cf. 34: 2b, 3a, 3c,
5, 7, 11, 19, etc.

§ 208. **The Gradual Growth of the Priestly Narrative.**—A careful examination of this priestly narrative reveals that it is not all the work of one hand or one time, but, like the prophetic histories, is a compilation of older

³The material belonging to the priestly narrative, as indicated in *The Hexateuch* by J. E. CARPENTER AND G. HARFORD-BATTERSBY, is as follows: Gen. 1: 1—2: 4a; 5: 1-28, 30-32; 6: 9-22; 7: 6, 11, 13-17a, 18-21, 24; 8: 1, 2a, 3b-5, 13a, 14-19; 9: 1-17, 28, 29; 10: 1a, 2-7, 20, 22, 23, 31, 32; 11: 10-27, 31, 32; 12: 4b, 5; 13: 6a, 11b, 12; 16: 1a, 3, 15, 16; 17: 1-27; 19: 29; 21: 1b, 2b-5; 23: 1-20; 25: 7-17, 19, 20, 26b; 26: 34, 35; 27: 46-28: 9; 29: 24, 28b, 29; 30: 21, 22a; 31: 18b; 33: 18b; 34: 1-2a, 3b, 4, 6, 8-10, 12-18, 20-25, 27-29a; 35: 6a, 9-13, 15, 22b-36: 30, 40-43; 37: 1, 2a, 2c; 41: 45b, 46a; 46: 6-27; 47: 5, 6a, 7-11, 27b, 28; 48: 3-7; 49: 1a, 28-33a, 33c; 50: 12, 13; Exod. 1: 1-5, 7, 13, 14b; 2: 23b-25; 6: 2-7: 13, 19, 20a, 21b, 22; 8: 5-7, 15b-19; 9: 8-12; 11: 9-12: 20, 24, 28, 40-13: 2, 20; 14: 1-4, 8, 9b, 15b, 16b-18, 21a, 21c-23, 26, 27a, 28a, 29; 16: 1-3, 5-35; 17: 1a; 19: 1, 24: 15b-18a; 25: 1-31: 18a; 34: 29-40: 38; Lev. 1: 1-27: 34; Numb. 1: 1-10: 28, 34; 13: 1-17a, 21b, 25, 26a, 32; 14: 1a, 2, 5-7, 9a, 10, 26-30, 32-39a; 15: 1-41; 16: 1a, 1b, 2b, 3-11, 16-24, 26a, 27a, 32b, 33c, 35-20: 1a, 2, 3b, 4, 6-8a, 8c-13, 22b-29; 21: 4a, 10, 11a; 22: 1; 25: 6-32: 38; 33: 1-36: 13; Deut. 32: 48-52; 34: 1a, 1c, 5d, 7-9; Josh. 3: 4a, 8, 15, 16; 4: 7b, 8a, 13, 15-17, 19; 5: 10-12; 9: 15c, 17-21; 13: 15-14: 5; 15: 1-12, 20-61; 16: 4-9; 17: 1-10; 18: 1, 11-19: 46, 48-21: 42; 22: 9-34.

materials, which have gradually been brought together and wrought into a homogeneous narrative. This appears (a) from the fact that there are many repetitions within the priestly narrative itself, *e. g.*, the repetition of the account of the structure of the tabernacle, the double account of the census of Israel, the two recensions of the laws concerning feasts, etc.; and (b) from the different tone and character of various parts of the narrative. It is now generally granted that there are at least four different strata in this work. These are (1) a continuous narrative from the creation to the settlement in Canaan, which forms the groundwork of the priestly narrative (= P^e); (2) the Holiness Code (= P^h); (3) a collection of priestly teachings on subjects connected with the various institutions (= P^t); (4) "a miscellaneous set of secondary enlargements, ranging over a wide variety of topics—genealogical expansions, legislative elaborations, illustrative narratives, etc."

Exod., chaps. 25–30, *cf.* 35–40;
Numb., chaps. 1–3, *cf.* 26; Lev., chap. 23, *cf.* Numb., chaps. 28, 29.

Lev., chaps. 17–26.
Numb. 15: 1–31;
etc.

Exod. 30: 22–31: 11; etc.

See, *e. g.*, J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 142 ff.; ADDIS, *Documents of the Hexateuch*, Vol. II, pp. 186 ff.; HOLZINGER, *Einleitung in den Hexateuch*, pp. 332 ff.; STEUERNAGEL, *Deuteronomium und Josua, und allgemeine Einleitung in den Hexateuch*, p. 272; BAUDISSIN, *Einleitung in die Bücher des Alten Testaments*, pp. 154 ff.; WEILHAUSEN, *Prolegomena to the History of Israel*, p. 385.

Gen. 6: 5–8;
7: 1–5, 7–10,
etc.; *cf.* 6: 9–22;
7: 6, 11, etc.

§ 209. The Sources of the Priestly Narrative.—(1)

Examine carefully some of the narratives contained in both the prophetic history and in the priestly narrative, *e. g.*, the accounts of the deluge, the story of Dinah,⁴ the bringing of water from the rock in the wilderness,⁵ etc., and consider whether the prophetic and priestly writers are to be regarded (a) as having used the same sources, or (b) as having used different sources, or (c) as being dependent one upon the other; if the latter, which is the original?

(2) Consider, further, whether it is probable that any

⁴ In the Dinah narrative the following material is from P: Gen. 34: 1, 2a, 3b, 4, 6, 8–10, 12–18, 20–25, 27–29a; and the remainder of chap. 34 belongs to J.

⁵ In Numb., chap. 20, the following material is assigned to P: 20: 1a, 2, 3b–4, 6–8a, 8c–13, 22b–29; the following to J: 20: 1b, 3a, 5, 8b, 19 f.; and the remainder to E.

sources other than popular traditions were ever in existence for the study of the earliest prehistoric times. In cases where the priestly and prophetic accounts of the same event differ widely, *e. g.*, in the accounts of the events at Sinai,⁶ what explanation may be given?⁷ Is the difference to be explained as due to the use of varying sources or as a result of the different point of view and purpose of these writers?

(3) Compare the creation accounts of J and P with each other, and still further with the creation stories as found on Babylonian tablets. Note carefully the points of resemblance and difference, and try to determine (*a*) which of the two shows the clearer traces of Babylonian influence; (*b*) whether they both resemble the same Babylonian tradition; or (*c*) whether each reflects a different Babylonian tradition. (*d*) If the Babylonian accounts are considered as sources of the Hebrew narratives, note how thoroughly the Hebrew writers have edited their sources and the different style of editing done by P as compared with J.

Gen. 1:1-2:4a;
cf. Gen. 2:4b-24.

For English translations of these Babylonian stories see W. MUSS-ARNOLT's rendering in R. F. HARPER's *Assyrian and Babylonian Literature* ("The World's Great Books," Aldine edition, New York, 1901), pp. 282-300. Cf. also LENORMANT, *The Beginnings of History*, pp. 47-66; GUNKEL, *The Legends of Genesis*; JOHN D. DAVIS, *Genesis and Semitic Tradition*, pp. 1-22.

§ 210. **The Legislation Embodied in the Priestly Narrative.**—Note that, just as the prophetic histories included some elements of legislation, viz., the smaller Book of the Covenant in J, and the greater Book of the Covenant, with the Decalogue (Exod. 20:1-17), in E, so the priestly narrative contains its proportion of laws.

Exod. 34:17-28.

Exod. 20:23-23:3; 20:1-17.

⁶For the distribution of material among the various sources in Exod., chaps. 19-40, in the book of Leviticus, and in Numb., chaps. 1-10, see the literature cited in note 1.

⁷Other stories which are thought to be duplicates are: (1) the account of the birth of Hagar, etc., in Gen., chap. 16 (P = 16:1a, 3, 15, 16; the remainder belongs to J); (2) the birth of Isaac (P = Gen. 21:1b, 2b, 3-5; the remainder belongs to J and E); the revelation of God to Jacob at Bethel (P = Gen. 35:6a, 9-13, 15; the remainder belongs to J and E).

Exod. 12: 1-20,
25 f., 43-49;
13: 1; 25: 1-
31: 17; chaps.
35-40; Numb.
5: 1-9: 10;
chaps. 15, 18,
19, 28-31, and
35.

This legal element is found in portions of Exodus and Numbers and in the entire book of Leviticus. (1) Notice the relatively large amount of space and consideration given to legal matters in P, as compared with J and E. Is it not true that in J and E the legal material is incidental, while in P it is the essential and all-important thing? (2) How may this increase of legal material be accounted for? Is it perhaps due to the greater interest of the priestly writers in such matters?

§ 211. Orderly, Systematic Treatment of Material.—

Gen. 1: 1-2: 4a.

Read the priestly narrative of the creation, and (1) notice that the order of events is carefully distributed throughout six days, corresponding to the working days of the week, and that God is represented as resting upon the seventh day. (2) Is not the whole account much more systematic than the prophetic account of the same sub-

Gen. 2: 4a-25.

Gen. 2: 4a; 5: 1;
6: 9; 10: 1;
11: 10; 11: 27;
25: 12; 25: 19;
36: 1; 37: 2.

ject in the following chapter? (3) Consider also the division of the patriarchal period into ten "generations," beginning with the "generations of the heaven and of the earth,"⁸ and ending with the generations of Jacob.

Gen. 1: 1; 8: 1;
etc.
Gen. 17: 1.

Exod. 6: 2 f.

(4) Notice that prior to the time of Abraham the general name *elohim* is used; between Abraham and Moses the name *el shaddai* appears; after Moses' time the name is Jehovah. (5) Observe the similar system which appears in the presentation of the covenant idea; the first covenant being represented as having been made with Noah, its sign—the rainbow; the second covenant being with Abraham, its sign—circumcision; while still later the sabbath is spoken of as a covenant, and as the sign of a covenant.

Gen. 9: 8-17.

Gen., chap. 17.

Exod. 31: 16 f.

See DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 129 ff.; HOLZINGER, *Einleitung in den Hexateuch*, pp. 353 ff.; J. E. McFADYEN, *The Messages of the Prophetic and Priestly Historians*, pp. 245 f.; STEUERNAGEL, *Deuteronomium und Josua u. s. w.*, pp. 271 f.

§ 212. The Fondness of the Priestly Narrative for Genea-

Gen. 1: 1-2: 4a;
5: 1; 10: 1; etc.

logical Statements.—(1) Recall the fact, previously mentioned, that the creation account and the patriarchal

⁸ Gen. 2: 4a belongs to P's preceding narrative and should probably be transposed to the beginning of chap. 1.

history are presented in the form of genealogies. (2) Notice further the large amount of genealogical material in the priestly narratives, and that long periods of time are frequently represented by nothing more than a genealogical list. (3) Does the writer seem to use these lists in large part as connecting links for his narrative, hastening over by their means long periods of time in which he has no especial interest, in order to give more attention to matters in which he is vitally concerned?

§ 213. **Prevalence of Statistics and Dates in the Priestly**

Narrative.—In illustration of this characteristic of P recall the fact that it gives the ages of the antediluvians; the dimensions of the ark; the date of the flood; the depth of the waters of the flood and its duration; the age of Abraham at various junctures in his life; the price paid for the field of Ephron; the number of people that entered Egypt; the duration of the sojourn in Egypt; the date of the arrival in the wilderness of Sin and of that at Sinai; the dimensions and specifications of the ark of testimony, the table of shewbread, and the golden candlestick; most minute specifications for the tabernacle with all its furnishings; the exact dates of all feasts; a census of Israel at Sinai; the exact value of the offerings made in connection with the dedication of the altar; a careful demarkation of the boundaries of the various tribes; etc. Does not the presence of so much material of this sort render the general style stiff and precise as compared with the free, flowing narratives of J and E?

§ 214. **The Style of the Priestly Narrative is Repetitious.**

—(1) Observe that the account of the structure of the tabernacle is given in full twice; also that the census of Israel at Sinai is twice narrated. (2) Read Numb., chap. 7, and notice that six verses are used twelve times in this chapter. (3) Consider, further, the large extent to which certain formulas and stereotyped phrases are repeated, and the fact that many sentences are cast in the same mold. (4) Are some of these repetitions due to the fact that the priestly narrative is a compilation? But can the tendency to the repeated use of the same phraseology

Exod. 6: 14-27;
Numb. 1: 5-16,
20, 47; 3: 14-39;
26: 1-27; 11.

Gen., chap. 5;
6: 15f.; 7: 6, 11,
13, 20, 24; 8: 3ff.,
13, 14; 12: 4;
16: 3, 16; 17: 1,
24ff.; 21: 5;
23: 16; 46: 27;
Exod. 12: 40f.;
16: 1; 19: 1;
25: 10ff., 23, 25,
31ff.; chaps.
26-30 and 35-40;
Lev., chap. 23;
Numb., chaps.
28, 29; chaps.
1-3, and 26;
chap. 7; 34: 1-15.

Numb., chaps. 26-
30 and 35-40;
chaps. 1-3 and
26; 7: 13-17;
Gen. 1: 5, 8b,
13, etc.; 10: 5;
20, 31f.; 25: 16;
36: 40, 43, etc.;
Gen. 5: 6-8, 9-11,
12-14, etc.;
11: 10-11, 12-13,
etc.; 12: 4b;
16: 16; 17: 24f.;
21: 5; 25: 26b;
41: 46a; Exod.
7: 7; Numb.
33: 39; 1: 20f.,
22f., etc.;
2: 3-9, 10-16,
etc.

be so explained? Is it not a marked characteristic of the priestly style?

On the style of the priestly narrative in general see: DRIVER, *Introduction to the Literature of the Old Testament* (6th ed.), pp. 126-35; J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 125 f.; GUNKEL, *The Legends of Genesis*, pp. 145 f., 148; HOLZINGER, *Einleitung in den Hexateuch*, pp. 349-54; BAUDISSIN, *Einleitung in die Bücher des Alten Testaments*, pp. 96-102; and the articles by W. R. HARPER and W. H. GREEN in *Hebraica*, Vols. V and VI.

§ 215. **The Selection of Material in the Priestly Narrative.**—

- (1) Consider whether, if it is not the purpose of the priestly writers to write a history in the modern sense of the word, but rather to teach certain truths with reference to God and the proper methods of worship, it may not be reasonable to suppose that they selected and arranged their material with a view to its appropriateness to the end they had in view. (2) Notice, for example, (*a*) that, while in J the narrative of the creation is merely introductory to the account of man's first sin, in P the creation narrative is treated in a manner to emphasize strongly the sanctity of the sabbath; (*b*) that between the creation and Abraham the centuries are bridged over by means of genealogies, with the single exception of the deluge and the account of the covenant with Noah; (*c*) that the only incidents in Abraham's life to which P gives any consideration are the account of the institution of circumcision with the accompanying covenant, and the purchase of the field of Ephron; (*d*) that the only incident treated in the life of Isaac is the care taken to provide for his son's marriage to a woman of his own race; and in Jacob's life the failure of the proposed alliance between the sons of Jacob and the men of Shechem, the appearance of God to him at Bethel with the promise to bless his descendants, and his entrance into Egypt with his sons; (*e*) that in the account of the exodus the only incidents receiving any considerable attention are the institution of the Passover, the giving of manna on six days and its withholding on the seventh, and the legislation at Sinai which constitutes the bulk of the priestly narrative. (3) Consider in
- Gen. 1:1-2:4a.
- Gen., chap. 17.
- Gen., chap. 23.
- Gen. 28:1-9.
- Gen. 34:1 f., 36, 4, 6, 8-10, 12-18, etc.; 35:9-13, 15; 46:6-27.
- Exod. 12:1-20, 40-51.
- Exod., chaps. 25-40; Lev., chaps. 1-27: etc.

each of the above cases why the incident was chosen for treatment to the exclusion of other material, much of which would have been of more interest and value as pure history.

See, e. g., GUNKEL, *The Legends of Genesis*, pp. 146 f.; HOLZINGER, *Einleitung in den Hexateuch*, pp. 359 f.

§ 216. **The Theological Point of View of the Priestly Narrative.**—(1) Is not the conception of God that appears in the priestly narrative in many respects the highest attained in the Old Testament? (2) Note that in the creation account of P, as compared with that of J, all anthropomorphic features are lacking; it is sufficient for God to speak and the thing is done. He is most holy, so that none but members of the holiest class may come near his altar or perform the highest functions of his worship; and these ministers are set apart by a most solemn service of consecration. The usual manifestation of his presence is by means of a cloud resting upon the tent of meeting and the appearance of his "glory." In the presence of such a holy Being the sinfulness of man is greatly intensified; constant sacrifices are necessary to make atonement; and there is an obligation resting upon all Israel to be holy, because God is holy. This exalted conception of God can be traced everywhere in the narrative and in the legislation. (3) To what extent is it due to this conception of God and of Israel's relation to him: that the accounts of Israel's ancestors differ so widely in spirit from the corresponding narratives of J and E? (4) Consider the significance of the fact that none of the sins and shortcomings of the patriarchs, so freely mentioned by the prophetic writers, are alluded to in the priestly narrative; the patriarchs being looked upon as the founders of the holy nation and, as such, they must themselves have been holy. (5) Note also that no sacrifices are offered nor altars built by the patriarchs according to the priestly narrative, in contrast with the prophetic account, because sacrifice was not legal until the Mosaic legislation had been given and the proper means for the right conduct of sacrifice provided.

Gen. 1: 1—2: 4a.

Numb., chap. 18;
Lev., chap. 8.

Exod. 40: 34 ff. ;
Numb. 16: 19.

Lev. 19: 2.

Gen. 35: 6, 9 ff. ;
cf. 35: 7.

See, e. g., DRIVER, *Introduction to the Literature of the Old Testament* (6th ed), pp. 128 f.; J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 132 f.; HOLZINGER, *Einleitung in den Hexateuch*, pp. 376-90; KÖNIG, *Einleitung in das Alte Testament*, pp. 231 ff.

§ 217. Literature to be Consulted.

KUENEN, *An Historico-Critical Inquiry into the Origin and Composition of the Hexateuch* (1861, 2d ed. 1885; transl. 1886), pp. 65-107, 272-313; J. W. COLENSO, *The Pentateuch and Book of Joshua, Critically Examined*, Parts I-VII (1862-79); WELLHAUSEN, *Prolegomena to the History of Israel* (1878, 4th ed. 1895; transl. from German 1885), pp. 385-91; W. R. SMITH, *The Old Testament in the Jewish Church* (1881, 2d ed. 1892), Lecture XII; DRIVER, *Journal of Philology*, Vol. XI (1882), pp. 201-36; E. C. BISSELL, *The Pentateuch, Its Origin and Structure* (1885), pp. 318-61; DILLMANN, *Genesis Critically and Exegetically Expounded* (5th ed. 1886; transl. 1897), Vol. I, pp. 1-26; FRANZ DELITZSCH, *A New Commentary on Genesis* (5th ed. 1887; transl. 1889), Vol. I, pp. 1-59; B. W. BACON, "Pentateuchal Analysis," *Hebraica*, Vol. IV (1888), pp. 219-26; KITTEL, *History of the Hebrews* (1888; transl. 1895), Vol. I, pp. 96-134; W. H. GREEN, *Hebraica*, Vol. V (1888-89), pp. 149 ff., 162 f., 174 ff.; Vol. VI, pp. 127, 133, 167, 180 f., 196, 210; Vol. VII, pp. 16, 27, 33, 36 f., 113 ff., 137 f., 141; Vol. VIII, 37 f., 63, 201 f., 228, 243; W. R. HARPER, *Hebraica*, Vol. V (1888-89), pp. 22 f., 25 f., 33 f., 45, 52 ff., 63 ff., 244 f., 253, 266 f., 275, 286; Vol. VI, pp. 2, 11 f., 19, 26 f., 36 ff., 242 f., 252, 265 f., 276 f., 288 f.; DRIVER, *An Introduction to the Literature of the Old Testament* (1891, 6th ed. 1897), pp. 126-35; E. J. FRIPP, *The Composition of the Book of Genesis* (1892); C. A. BRIGGS, *The Higher Criticism of the Hexateuch* (1892, 2d ed. 1897), pp. 69-75; B. W. BACON, *The Genesis of Genesis* (1893), pp. 54-9, 66-94; W. H. GREEN, *The Higher Criticism of the Pentateuch* (1895), pp. 59-133; W. H. GREEN, *The Unity of the Book of Genesis* (1895), *passim*; ADDIS, *Documents of the Hexateuch*, Vol. II (1898), pp. 170-88; H. E. RYLE, article "Genesis" (§ iv (a)) in HASTINGS'S *Dictionary of the Bible*, Vol. II (1899); C. A. BRIGGS, *General Introduction to the Study of Holy Scripture* (1899), pp., 329 f.; F. H. WOODS, article "Hexateuch" (§ iii, 2 and 4 D) in HASTINGS'S *Dictionary of the Bible*, Vol. II (1899); L. W. BATTEN, *The Old Testament from the Modern Point of View* (1899, 2d ed. 1901), pp. 79-119; J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I (1900), pp. 121-56; G. F. MOORE, articles "Genesis" (§§ 2 f.) and "Historical Literature" (§§ 9 f.) in *Encyclopædia Biblica*, Vol. II (1901); GUNKEL, *The Legends of Genesis* (1901), pp. 144-60; WELLHAUSEN, article "Hexateuch" (§§ 19, 23, 24, 29, 30) in *Encyclopædia Biblica*, Vol. II (1901); J. E. MCFADYEN, *The Messages of the Prophetic and Priestly Historians* (1901), pp. 239-47.

H. HUPFELD, *Die Quellen der Genesis* (1853); K. H. GRAF, *Die geschichtlichen Bücher des Alten Testaments* (1866); NÖLDEKE, *Untersuchungen zur Kritik des Alten Testaments* (1869); ED. RIEHM, "Ueber die Grundschrift des Pentateuchs," *Theologische Studien und Kritiken*, 1872, pp. 283-307; BLEEK-WELLHAUSEN, *Einleitung in das Alte Testament* (4th ed. 1878), §§ 81 ff.; RYSSSEL, *De Elohistae sermone* (1878); GIESEBRECHT, "Der Sprachgebrauch des hexateuchischen Elohisten," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. I (1881), pp. 177-276; WURSTER, "Zur Charakteristik und Geschichte des Priester-codex," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. IV (1884), pp. 111 ff.; DILLMANN, *Die Bücher Numeri, Deuteronomium*

und Josua ("Kurzgefasstes exegetisches Handbuch zum Alten Testament," 1886), pp. 648 f., 663; KAUTZSCH UND SOCIN, *Die Genesis mit äusserer Unterscheidung der Quellen* (1888, 2d ed. 1891); WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (1889); RIEHM, *Einleitung in das Alte Testament*, Vol. I (1889), pp. 253-80; C. H. CORNILL, *Einleitung in das Alte Testament* (1891, 3d ed. 1896), pp. 56-68; WESTPHAL, *Les sources du Pentateuque*, Tome 2 (1892), pp. 21-32; WILDEBOER, *Die Litteratur des Alten Testaments* (Dutch, 1893; transl. into German, 1895), pp. 306-33; ED. KÖNIG, *Einleitung in das Alte Testament* (1893), pp. 225-31; HOLZINGER, *Einleitung in den Hexateuch* (1893), pp. 332-425; STEUERNAGEL, *Uebersetzung und Erklärung der Bücher Deuteronomium und Josua, und allgemeine Einleitung in den Hexateuch* ("Handkommentar zum Alten Testament," 1900), pp. 271-8; BAUDISSIN, *Einleitung in die Bücher des Alten Testaments* (1901), pp. 96-102.

§ 218. Constructive Work.

1. Prepare a brief survey of early Israelitish history from the passages ordinarily assigned to P (see above), noting especially (*a*) the gaps which are found to exist, that is, the periods left untouched, or passed over in the genealogical method (see above); (*b*) the portions on which large emphasis is laid.

2. Make a list of all the so-called duplicates (*cf.* § 209), that is, those events which are described by some other writer (*e. g.*, J or E) as well as by P, and observe particularly the characteristics which distinguish the account of P from other accounts.

3. Prepare a statement which (*a*) will present in logical order the various elements of style that characterize P, (*b*) will show the relationship existing between these characteristics of style and the contents, and (*c*) will exhibit the contrast between the style of P and that of the prophetic narrators (J and E).

4. Formulate P's conception of God, and trace the influence of this conception in (*a*) the contents, that is, as explaining why certain things are included or omitted; (*b*) the style, that is, as explaining why the style is in such marked contrast, *e. g.*, with the prophetic style; (*c*) the conception, that is, as explaining the thought of the writer on various subjects, *e. g.*, man, angels, worship, etc., etc.